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not proceeding from the prince's order, as it did in our neighbour country of England, as likewise in Denmark, and sundry parts of Germany; some fiery-spirited men in the ministry got such guiding of the people in that time of confusion, as, finding the gusto of government sweet, they beguoth to fantasie to themselves a democratic form of government; and, having by the iniquity of the time, been over-well baited in the wrack, first of my grandmother, and next of mine own mother, and after usurping the liberty of the time in my long minority, settled themselves so fast in that imagined democracy, as they fed themselves with the hope to become *tribuni plebis*; and so in a popular government to bear the sway of all the rule. And for this cause there never rose faction in the time of my minority, nor trouble sen-syne, but they that were upon that factious part were ever careful to persuade and allure these unruly spirits among the ministry, to spouse that quarrel as their own: where-through I was oft calumniated in their popular sermons, not for any evil or vice in me, but because I was a king, which they thought the highest evil. And because they were ashamed to profess this quarrel, they were busy to look narrowly in all my actions; and I warrant you a mote in my eye, yea a false report, was matter enough for them to work upon; and yet, for all their cunning, whereby they pretended to distinguish the lawfulness of the office from the vice of the person, some of them would sometimes snapper out well grossly with the truth of their intentions, informing the people that all kings and princes were naturally enemies to the liberty of the church, and could never patiently bear the yoke of Christ: with such sound doctrine fed they their flocks. And because the learned, grave, and honest men of the ministry were ever ashamed and offended with their temerity and presumption; pressing, by all good means, by their authority and example, to reduce them to a greater moderation, there could be no way found out so meet in their conceit as parity in the church: whereby the ignorants were emboldened (as bairdes) to cry the learned, godly and modest, out of it: parity, the mother of confusion, and enemy to unity, which is the mother of order. For, if, by the example thereof, once established in the ecclesiastical government, the politick and civil estate should be drawn to the like, the great confusion that thereupon would arise may be easily discerned. Take heed, therefore, my son, to such Puritans, as pests in the church and commonwealth, whom no deserts can oblige, neither oaths or promises bind, breathing nothing but sedition and calumnies, aspiring without measure, railing without reason, and making their own imaginations, without any warrant of the word, the square of their consciences. I protest before the great God—and, since I am here as upon my testament, it is no place to lie in—that ye shall never find in any Hieland or Border thieves greater ingratitude, and more lies and vile perjuries, than with these fanatick spirits. And suffer not the principals of them to brooke your land, if ye like to sit at rest: *except ye would keep them for trying your patience, as Socrates did an evil wife.*

“He concludes this department of the subject, by recommending it to his son to establish, or continue the establishment of a moderate episcopacy, as the only form of church government which could consist with order among the clergy themselves, ‘or the peace of a common-

wealth and well-ruled monarchy.’ ‘Cherish no man,’ says he, ‘more than a good pastor; hate no man more than a proud puritan.’ ‘What is there,’ he exclaims at another place, ‘betwixt the pride of a glorious Nebuchadnezzar, and the preposterous humility of one of the proud puritans, claiming to their parity, and crying, ‘we are all but vile worms,’ and yet will judge and give law to their king, but will be judged nor controuled by none? Surely there is more pride under such a one's black bonnet, than under Alexander the Great his diadem, as was said of Diogenes in the like case.’

“Many amusing and many wise instructions occur in the third part of the work, which refers to personal conduct. He recommends frequent dining in public, and says, ‘in the form of your meat-eating, be neither uncivil like a gross cynic, nor affectedly mignarde like a dainty dame; but eat in a manly, round, and honest fashion.’ He tells the prince, ‘to take no heed of his dreams;’ to wear his clothes ‘in a careless, yet comely form;’ to use, in common speech, ‘no booke language, or pen and ink-horn terms;’ and never to stake more in gaming than he would choose to cast among pages. Among a multitude of other advices, he insists with a vehemence which goes far to prove the purity of his own life, upon the virtue of continence, and in a particular manner, implores his son, in the event of his marriage, to pay an inviolable regard to the nuptial vow. Every such transgression he esteems as a serious mischief to society, and also to the parties concerned, besides being what few ever remember that it is, an infraction of the divine law. And, as a mere proof of the inexpediency of such vices, he instances the illegitimate children of his grandfather James V. one of whom (the Earl of Moray,) ‘bred the wrack of the lawful daughter and heir’ of that monarch, while the child of another (the Earl of Bothwell) had been the pest of his own life for several years.”

Possibly it was this work that gave the first hint of the celebrated Eikon Basilike. We think that less than justice is usually done to the character of king James: men seek rather to be dazzled with great and shining qualities, in a king, than to dwell upon the more sacred and homefelt virtues of equity and benevolence, but he that looketh on the heart judgeth differently.

Irish Cottagers. By Martin Doyle, Author of Hints to Small Farmers.—Dublin, William Curry, Jun. and Co.

[SECOND NOTICE.]

In our former notice of this little work we pointed attention chiefly to its more amusing features; we shall now therefore confine our observations to its deserts on the score of utility. In this respect it is entitled to our hearty commendation; the spirit which pervades it, is good, the remarks fair and to the purpose, and we rather think the author is a clergyman. The advantages that may be made to result to the population of an entire district from the residence of a kind and judicious landlord, who deems it his duty to devote some time and attention to the improvement and advantage of his tenantry, are strongly depicted, and this is made the vehicle for conveying much practical instruction as to the best mode of managing small farms. Touching the importance of resident landlords who take an

active interest in the welfare of their tenantry, and the management of their estates, we extract the following portion of a conversation between the rector of the parish, and Mr. Bruce, a large proprietor, who after a long absence had taken up his permanent abode upon his estate:

“I wish,” said the rector, ‘that the really influential, and well educated part of our landed proprietors were more generally resident; in such case, the great blessing of domestic peace might be expected—the employment of our poor would be more steady and extended, and we all know that active occupation is ever accompanied by good order, and tranquillity; but as matters now unfortunately stand in many parts of Ireland, it is not a subject of surprize, that a neglected, unemployed, and half-starved peasantry, should be ready for every novelty, and every mischief; no people bear, and have borne more *real misery*—and, as far as my experience of them has gone, no people are more alive to *kindness* than they are, nor more practically grateful for it, unless (for the exception must certainly be made,) where religion, or the line of politics which they are artfully taught to look upon as religion, is interposed; they are faithfully attached to the persons, and the interests of their benefactors, and with total indifference to their own personal ease or comfort, would, in their own emphatic phraseology, go ‘a thousand miles barefoot to serve them;’ but, Sir, it is of men of rank, and high character that we stand in need—men who will not take advantage of the necessities of the poor, and grind them, and extort from them, in the way in which the tribe of mushroom, and *half-gentlemen*, so often treat them in the absence of their legitimate protectors—if we had a fair proportion of landlords, possessing *your* means and influence, and using them in the same way, we should soon be a regenerated people.

“As to that, observed the landlord, ‘*tastes* are so different, that we can hardly expect a very great number of country gentlemen to turn their thoughts as mine happen to be directed—one person likes company and conviviality—another field sports—another show and equipage, and so on; and each claims (and has too) a right to spend his rents as he pleases’—‘unquestionably,’ said Mr. Gumbleton, ‘provided that he neither runs in debt, nor mischievously, nor immorally applies his money—but I must at the same time insist, that every owner of landed property has many duties to fulfil to his tenantry, and that if he has a proper sense of his duty in that state to which God has called him—of his moral responsibility—he will, especially in this period of agricultural embarrassment, avoid all unnecessary, and merely selfish expenses, in order to relieve the rural occupants about him; and thus eventually serve himself, his successors, and his country.’ ‘But happily,’ said Mr. Bruce, ‘a great deal is actually in progress; the gentry in many parts of this kingdom are very actively at work as improvers of the soil, and of the people; and I really believe, in spite of the vulgar prejudice in favour of good old times, that we (gentry,) are much better educated, and more usefully disposed, than our forefathers were. The squireens have nearly become extinct, and gentlemen of rank and property are beginning to estimate aright the advantage of improving their properties by *personal effort.*”

Among the many important and desirable results represented as arising from Mr. Bruce's own determination to live at home among his people, the following are recorded:

"Sensible of the defective husbandry on his property, Mr. Bruce resolved to afford an opportunity of improvement to every one of his tenants—he accordingly appropriated ten acres of excellent land for the purpose of a *model farm*, attached to the schools, in which every description of suitable crop was neatly and judiciously cultivated by the sons of his tenantry who attended the school. The general instructions were issued either by Mr. Bruce himself, or his steward, and Edwards saw that these orders were implicitly executed. This farm soon became perfect in every way—with its little offices—cows—pigs—and two asses, which drew a light drilling plough, and small Scotch carts, it presented a very desirable model to the small holders around.

"The hours for school instruction, and occupation were alternate—in summer, from six to eight, work—then breakfast—afterwards from half past eight to twelve, school—then dinner, (provided as well as the morning meal, from the produce of their field,) after dinner, school for an hour—then work until six, when the scholars were dismissed for their suppers and beds at home. In winter they breakfasted at their own homes—school from eight to ten—afterwards work, if dry, until twelve—then dinner, and an hour in school—then work again until dark. Thus the labours of the field were a wholesome and pleasing mode of bodily exercise; and the school a channel of agreeable relaxation.

"In the school-room, the boys were taught reading, writing, and arithmetic, and according to their ages and capacities, geometry, mensuration, surveying, plan drawing, agricultural chemistry, and a little botany. They were made to calculate the quantities of seed, and the probable value and produce of crops, and their best rotations, and learned the natures and properties of manure, as suited to different soils.

"In the field, the whole routine of draining, ploughing, digging, trenching, planting, weeding, hoeing, reaping, and harvesting, &c. was practically taught. And on wet days the lathe and carpenter's tools amused and employed them in the workshop, where they learned how to make implements of husbandry. Idlers, and irregular attendants were dismissed, and consequently deprived of their landlord's good opinion, while the assiduous and improving had the prospective hope of obtaining farms from him, when they should become qualified to cultivate them to advantage. One fact deserves to be here noticed, as it shows the importance of this kind of education, namely, that if any occasional pettishness, or childish jealousy of preference ever appeared among the scholars, it was totally devoid of party feeling; some of them were of different churches, yet in no case whatever was there even a word expressed or implied on any side that could wound religious feeling, or momentarily interrupt the mutual cordiality which so uniformly and so happily prevailed; their unexceptionable conduct in most instances, thanks to the indefatigable Edwards, was even in itself alone, an ample recompense to their benefactors for the care and expense, and responsibility incurred on their account; in scarcely any case was corpo-

ral punishment inflicted—the dread of public disgrace in graver matters, and the infliction of fines in trifling ones, were found to be sufficient instruments of punishment and preventives of impropriety.

"It may appear difficult to have trained boys and girls—many of them very young too, to habits of systematic occupation, yet Edwards and his helpmate contrived to do so; combining talent with assiduity, authority with mildness, and zeal with patience, they perseveringly watched over all the interests of the school, and strange to tell, made the youngest as well as the oldest pupils work in the field, and apply in school, as cheerfully and earnestly, as if they had been able to foresee all the remote effects of industrious and attentive habits.—One of the methods was to divide the business of the farm into several departments of labour, to open a regular account for each, and to *debit or credit* each boy with *merit* tickets of fixed and positive value—the pupils lost or gained these rewards, in proportion to their industry or idleness, and took rank in the classes accordingly, and it was invariably found that the dread on one side of *losing caste*, of being placed perhaps in the *fag* or dunce's division, or of being ill received *at home*, (the books being always open for parental inspection,) and on the other, anxiety to be raised to the highest and most advanced classes, were sufficient motives to exertion. The consequence of this and similar arrangements, was great solicitude among the older boys especially, to establish characters for good conduct at school.

"Nor were the advantages of this agricultural school confined merely to the boys who attended it—the girls were in turn taught to *milk the cows*, to keep the dairy utensils in order, to dress dinner for themselves and the boys, (for the girls who thus attended in rotation had their dinner too,) to wash, to make and mend clothes, to brew, and to bake—and they too had their garden, and their *bees* which being lodged in a house of peculiar construction, multiplied exceedingly. Pleasurably did they pass the day in the varied employments of school, and garden, and household duties, and every hour appeared but too short for its appropriate employment. Thus did both sexes of Mr. Bruce's tenantry begin to acquire knowledge suited to the state of life in which they were destined to act—happy in themselves and a blessing to their friends and to society. In the school-room or the field every favourable moment for making good and useful impressions, was seized on and turned to account, and a judicious division of time and labour, regulated by seasons and weather, facilitated the teacher's task, and aided the children's progress.

"To stimulate his tenantry to the improvement of their farms, and the cleanliness and even embellishment of their cottages, Mr. Bruce had, two years before this time, proposed annual premiums, which after a very careful and rigid inspection at midsummer, were distributed according to a fixed scale, among those whose houses, fields, gardens, orchards, and cattle, were in the best condition—there was at the same time a minute enquiry into the moral state of each competitor's family, with a well understood condition that no candidate whose children were of a proper age to receive benefit from the schools provided for them, should, under any pretences, be excused from

neglecting to avail themselves of the advantages which those seminaries afforded."

Perhaps all this will be scoffed at as the visionary schemes of one not himself possessed of an estate, and ignorant of the habits and feelings of landed proprietors, or of the requirements which may reasonably be expected of them. We confess we are not ourselves particularly favourable to those liberal distributions of other men's time and property, which we sometimes find couched under the guise of philanthropic advice to the rich; but yet we do think that every estates man has a solemn and important duty to perform to society, which is in Ireland often horribly and unpardonably neglected. Providence, it is clear, ordained no man to pass through life without benefiting his fellow men in some way or other, each in his appropriate station and sphere. We shall all have one day to render an account of the deeds done in the body, and those who have nothing to plead but a careless round of amusements, or of frivolous or listless idleness, will, we fear, find it difficult to make their way to Abraham's bosom. But even independently of those future interests which are now depending on ourselves, a man will be much happier and more respectable here, and in the present life, by the due performance of all the duties which his station in society demands of him; and if he be a proprietor of land, assuredly the welfare of his tenantry, both physical and moral, has a natural and powerful claim upon his care and attention. King James the First, who was so wise that some of his courtiers called him Solomon, while others of them were so witty that they added, yea, even Solomon the Son of David, had a saying that gentlemen resident on their estates were like ships in port, their value and magnitude were felt and acknowledged; but when at a distance, in town or city, as their size seemed insignificant, so their worth and importance were not duly estimated. We did not find this in Mr. Chambers.

NOTICES OF BOOKS.

A Sermon preached in St. Mary's Church on Sunday, 16th May, in aid of the Funds of the Masonic Female Orphan School. By James Kennedy, D.D.F. T. C.D.—Dublin, Milliken.

THE very learned and amiable author of this sermon informs us, in a brief preliminary advertisement, that his pages are presented to the public under the impression that a misconception has gone abroad with respect to his views on certain points connected with legislation, and more particularly that of his country. What the nature of this misconception may have been we do not pretend to know, but certainly the sermon itself, which we have read with attention and pleasure, cannot afford to even the most hypercritical examiner any reasonable grounds for such a censure as he seems to point to. Sometimes, indeed, he bears a little hard upon those who, misled by the gloomy adumbrations of a misnamed science, and spoiled by philosophy and vain deceit after the rudiments of the world, seek to be wiser than the source of all wisdom, and to teach us rules whereby we may crush the best affections of human nature and evade the appointed end of our being, but thus far Dr. Kennedy has us and every honest man with him, and farther he does not appear to us to have gone.